

May 29, 1988

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# THE LIVING CHURCH

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**IN THE NEWS:**

**"Blue Book" Released**



## Two Mysteries

**T**he mystery of the Holy Trinity places the mystery of creation in a special context. We usually think of the First Person of the Trinity as the creator or maker, as we say in the creed. Trinity Sunday, however, reminds us that each divine Person, the whole of God, so to speak, was and is involved in creation. The God of the Old Testament ("Elohim" in Hebrew) repeatedly spoken of as creator in the Bible, is usually interpreted by Christians as God the Father. The opening of St. John's Gospel, "In the beginning was the Word . . . all things were made through him, and without him was not anything made that was made," attributes creative activity to the Son or Word of God. In the Nicene Creed we affirm the Holy Spirit as the giver of life.

Christian reflection and piety has long ago tied all this in with the opening of Genesis. God (the Father) is mentioned first. The Word of St. John's gospel is identified with God's creative word in the Genesis story: "And God said, Let there be. . . ." The Spirit on the waters is seen as the Third Person, or Holy Ghost. The plural form of "Let us make man in our image, after our likeness," has also suggested the different persons of the Trinity.

Such an interpretation of course cannot be attributed to those who first wrote and read the Book of Genesis, hundreds of years before the Trinity was disclosed in Christ. Yet the story of creation suggests more than it says, and evokes significant ideas, images and feelings in the heart of the reader. Certainly it is the intent of St. John's Gospel to relate the Second Person of the Trinity, before being incarnate as Jesus Christ, to the mystery of creation.

The position of the Spirit is more complicated, the same word being used in Hebrew for spirit, wind, and breath. In Genesis, some scholars prefer to translate: "the wind of God was moving over the face of the waters" (chap. 1:2). Nonetheless, wind or breath emerges as a great instrument of divine power at important points in the Old Testament, as when God breathes into Adam (chap. 2:7), when the waters of the Red Sea withdraw (Exodus 14:21), and in the Valley of Dry Bones when the wind/breath brings life to the dead army (Ezekiel 37:9-10). As was also said in this column last week, the Holy Spirit is certainly most creative in the heart.

These different biblical references create a certain network of meanings, allusions, and insights, which touch us in different ways, as we contemplate the universe of which we are living parts. To know something about creation is to recognize the mystery with which it is surrounded. Above and beyond that mystery is the ultimate mystery of the Triune Being, God.

H. BOONE PORTER, Editor

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# LETTERS

## Christ-centered

Thank you very much for the article on "Healing and Homosexuality," an interview with Dr. Francis MacNutt [TLC, May 1]. I shared this article with our intercessory prayer group here in St. Francis Church, many of whom have read Dr. MacNutt's book *Healing* and his emphasis is thoroughly Christ-centered.

(The Rev.) HARRY W. VERE  
St. Francis Church  
Green Valley, Ariz.

• • •

As a fan of Dr. MacNutt's previous publications on healing, I am dismayed to read that he and his wife Judith have fallen for the line that one's sexual orientation can be changed simply through prayer. Certainly, promiscuity and one's genital behavior (regardless of orientation) can be brought to greater wholesomeness and stability through prayer and the Lord's healing. But the claim that one's ontological sexual orientation being turned around through the laying on of hands and the "5 R's" of healing (recognizing, renouncing, repenting, resisting and rejoicing)?

Good doctor and wife, please look again.

Reliable scientific evidence emerging from the medical community would support the theory that homosexual orientation is not caused by "something in childhood that was missing in the relationship with the parent of the same sex," as cited in Moberly's *Homosexuality: A New Christian Ethic*, but rather, "the result of pre-natal brain formation over which neither the fetus nor the parents have control" (p. C-6, *Commission on Human Affairs and Health*, Interim Report to the House of Bishops, Sept. 30, 1987). Significant arguments for acceptance and compassion for homosexual persons are drawn from the commission's engagement of the pre-natal theory.

(The Rev.) DAVID G. BOLLINGER  
St. Paul's Church  
Owego, N.Y.

## No Good News

I am not privy to the contents of *The Blue Book* and the report of the Commission on Evangelism and Renewal submitted by the Rt. Rev. Alden Hathaway [TLC, May 1]. Nonetheless, I would venture to say that the

real reason why we have lost one third of our membership over the last 25 years is because we have no gospel, i.e., Good News, for our contemporaries, or "The Modern World." In our enthusiasm for our social gospel, in the face of the AIDS crisis, we don't even call the practicing homosexual or intravenous drug user to repentance — we merely say that we feel sorry for them and will help them with their physical needs.

All this is to be expected if Jung is considered to be more authoritative than the scriptures, the written word of God, which one of your correspondents recently pointed out. In your news article concerning "Living in Sin? A Bishop Rethinks Human Sexuality," also in the May 1 issue, Bishop Spong apparently dismisses the scriptures as "closed minded voices from another era." Of course our so-called intellectuals and scholars have for the most part written the New Testament off as being authoritative, thanks to the work of the form critics and those who think the Bible has to be demythologized. They fail to realize that when the church drew up the canon of the scriptures in 367 A.D., it was very familiar with the communities from which the gospels came, and how the



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# LETTERS

scriptures were in fact formed, and the need to keep myths out of the gospel. (The Rev. Canon) E. THOMAS HIGGONS  
St. Andrew's Church  
Bridgeton, N.J.

I appreciated the article "Evangelism: A Convention Priority" by the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh. It is incumbent on us to rediscover our heritage as a proclaiming church. We have done well at other identifiably Christian endeavors: caring for the poor, justice concerns, issues of rights of the individual . . . but I fear we are lacking when it comes to the simple gospel of the Lord.

Perhaps it is due to our lack of expertise or our fear of losing relationships we have built with friends and associates. Perhaps it is that we don't want to appear like a "Bible thumper," or such. But whatever our reasons for *not* doing it, we are enjoined by scripture, by the Lord, and by the record of the church to "go into all the world and preach the gospel to every creature."

I salute the Joint Commission on Evangelism and Renewal for its brave stand and wholeheartedly concur with both its definition of evangelism and its key resolution.

BOB MENDELSON  
Morton Grove, Ill

## Renouncing Faith

With regard to "Why I Believe in Women Priests and Bishops" [TLC, May 1], I believe Jesus to be God-Man and that his decisions were not mistaken, sinful or culturally limited. Therefore, I honor his decision in choosing males for the priesthood. How I and others can stop honoring his decision without renouncing our faith is beyond me (how proponents can renounce their convictions is also beyond me). That many in today's church are not of the same opinion is confusing and painful because our positions hurt one another and indeed the whole church and her mission.

Asking some Episcopalians to sacrifice understanding the basic tenet of the church's tradition — who and what Jesus was and is, what he did and does and what he wanted and wants as received and revealed through tradition and the holy scriptures — is asking us

to leave the church. Is this the unspoken purpose of our battle? I would prefer friends who ask me to leave a party rather than those who persistently and indirectly show me the door so that they can feel good about not asking me to leave.

(The Rev.) LEWIS WARREN  
St. Andrew's Church  
Scottsbluff, Neb.

• • •

I would like to thank David Sumner for taking the time and effort in expressing his beliefs supporting women in the priesthood and episcopate [TLC, May 1]. This article is timely and overdue, and I totally agree that "... people who are still trying to make an issue of women priests and bishops are majoring on the minors."

Thanks also to THE LIVING CHURCH in allowing Mr. Sumner to respond to the review given of his book [TLC, Feb. 13] since every religious periodical that comes across my desk seems to spend much of its time and space focusing on "majoring in minors."

(The Rev.) RUSSELL W. JOHNSON, JR.  
St. Mary's Church  
St. Paul, Minn.

### Renouncing Convictions

Reading of bishops who finally accepted the truth about the ordination of women to the priesthood and the episcopate, as in the report of the Diocese of Louisiana convention [TLC, April 3], is like recalling how the bishops of the Roman Church finally gave in to papal infallibility. At the end only two of the bishops held out, and they retired.

Ten years ago, it was thought that there could be room for differing views on this subject as well as others. Increasingly, it is clear that we who hold the "other" opinion are not wanted, and we are being ignored, and it is hoped we will go away. Some people are honest enough to tell us that a time will come when, canonically, we will be required to submit.

(The Rev.) THOMAS RUSSELL  
St. Andrew's Church  
Clearfield, Pa.

### Cause to Rejoice

God must rejoice that the Suffragan Bishop of Texas, Gordon Charlton, has stated so clearly the church's understanding of the call of God for holiness

and righteousness and purity of thought, word and deed [TLC, April 17]. This article shows clearly the confusion which exists in today's discussions of sexuality, between the secular world's assumptions and the conflicts it has with the church's teachings. This article should be given to every member of each delegation to the General Convention.

(The Rt. Rev.) JAMES L. DUNCAN (ret.)  
Coral Gables, Fla.

• • •

Bishop Charlton hits several nails on the head in "What on Earth Is Happening to Us?" They are nails in the coffin of the House of Bishops' credibility. So long as the bishops continue to reflect the trends in our secular society in regard to sexuality by failing to uphold clearly the biblical standards of Christian morality, their lack of credibility adds to the crisis of authority in the church.

(The Rev.) RICHARD C. TUMILTY  
Grace Church  
St. Helena, Calif.

• • •

The article by Bishop Charlton is the most poignant writing regarding the state of the Episcopal Church. The Rt. Rev. Gordon T. Charlton and the editorial staff are to be commended. The article should be compulsory reading for all Episcopalians, especially the ultraliberal bishops in our midst. It is perfectly prescribed medication for our ailing church.

EARL L. COX  
Fort Smith, Ark.

### Council or Convention?

Currently, there appears to be a curious effort afoot, markedly to increase the power of the Executive Council of the Episcopal Church. As noted in your editorial [TLC, April 10] the council has become much more involved in establishing and coordinating program policy.



In a parallel development, national church headquarters distributes a glossy pamphlet under the spiritual and poetic rubric "With Water and the Holy Spirit Making All Things New." This well-crafted document appears to yoke a canonical report to General Convention, by our Presiding Bishop, with an Executive Council proposal for a program development

budget of near \$75,000,000 over two years.

It certainly seems proper and canonical for our Presiding Bishop to provide advice and counsel, as well as initiative and leadership to the triennial General Convention. But I'm puzzled as to why the Executive Council is getting into the act. Our canons clearly state that: "There shall be an Executive Council of the General Convention (which council shall generally be called simply the Executive Council) whose duty it shall be to carry out the program and policies adopted by the General Convention" (I.4.1[a]).

Overall, these seem to be unusual, perhaps even provocative, trends. Please keep us closely informed on developments in this arena as the Detroit convention approaches. Specifically, your objective and independent publication can help us to focus on a central issue — i.e., whether Executive Council should be establishing policy for General Convention — or vice versa.

D. SPENCER HINES  
Kailua, Hawaii


  
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## “Blue Book” Released

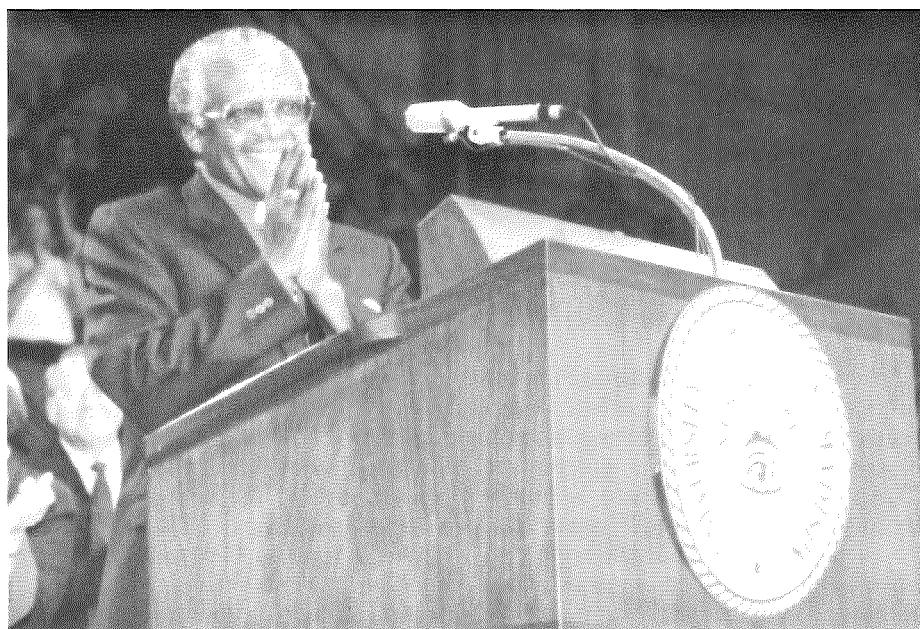
What will be proposed to the General Convention in July regarding sexual morality, the evangelism of Jews, inclusive language, theological education and other debated matters? Some proposals on these, and on many other less controversial topics, appear in *The Blue Book*, which contains pre-convention material and is now being distributed to bishops and deputies. A 469-page volume, it contains recommendations, reports and nearly 200 different resolutions from nearly three dozen commissions, committees and agencies ranging in alphabetical order from “Archives, Board” to “World Mission, Standing Commission.”

All of these reporting entities have an official relation to the convention, Executive Council, or the Presiding Bishop. In addition, it is to be understood, the convention will hear material and receive many other resolutions from dioceses, other agencies or organizations, and individual bishops and deputies. Following long-standing custom, this pre-convention volume is always called *The Blue Book*, although in the recent past its cover has actually been yellow, grey, or other colors. This time it is again actually blue.

Among the contents is the recommendation that the Episcopal Church continue its relationship to the Consultation on Church Union (COCU), but the Standing Commission on Ecumenical Relations is “unable to recommend the [COCU] Consensus report as ‘a sufficient theological basis for the covenanting acts and the uniting process proposed at this time by the Consultation’ ” (p. 26).

“We have become a trendy people, ‘tossed to and fro’ . . . The result is a witness shorn of power,” says the joint Commission on Evangelism and Renewal (p. 75). A major program of evangelism is proposed.

The Standing Commission on Human Affairs and Health reaffirms “*marriage as the standard, the norm . . . There was no debate among us on this issue*” (p. 141). Regarding pre-marital and post-marital sexual relationships, “a widespread and increasing number of these relationships appear to us to witness more to promiscuity than to fidelity . . . we cannot recommend that they be affirmed by this Church as acceptable relationships” (p. 143).



Archbishop Tutu in Madison

Photo by Doug Jones

The Standing Liturgical Commission has revised its inclusive language texts and proposes them, under the title of *Supplemental Liturgical Texts*, “for experimental use, under the direction of the diocesan bishop . . . for a period of three years” (p. 187). Trial use throughout the church is not requested.

The Council for the Development of Ministry proposes many canonical changes, including a reaffirmation of existing tradition that candidates for the priesthood must be deacons first (p. 266). Canon III.11 (formerly “Canon 8”) is to be renumbered III.9 and many changes in wording are proposed, but the basic arrangements are the same, and the value of what are to be designated “local priests and deacons” is affirmed.

The Standing Commission on the Church in Small Communities comments, “In spite of the fact that the majority of the congregations of the Episcopal Church are rural or small town, the funding of the staff office for that area of church life continues to be much less than any other program office.” A second staff person at the Episcopal Church Center in New York is asked for.

The Standing Commission on the Structure of the Church offers two proposals for reducing the size of the House of Deputies. The first, which they prefer, is a system of proportional representation, in which smaller dioceses will have fewer deputies. Failing

that, they propose reducing the present representation of all dioceses from four clerical and four lay deputies to three and three.

The Presiding Bishop’s Committee on Christian-Jewish Relations offers the suggestion that “any evangelistic focus on the Jewish people collectively may be inappropriate, even though individual Jews, along with individuals in others religious traditions or none, may be indeed among those with whom we would wish to share the good news of the Christian Gospel” (p. 452).

*The Blue Book* may be purchased from Episcopal Parish Supplies, 815 Second Avenue, New York, N.Y. 10017, for \$16.

## Celebrations of Freedom

The Most Rev. Desmond Tutu, Archbishop of Capetown, addressed a sell-out crowd of 12,000 in Madison, Wis., May 4. He appealed for continuing support in the effort to end apartheid in South Africa, and he urged his audience to oppose racism wherever it is found.

A standing ovation and prolonged applause that shook the aging metal beams of the University of Wisconsin field house was given the archbishop by students and other people from within and outside the university community. He came by invitation of the Lutheran campus ministry and the evening was in celebration of the

newly formed Evangelical Lutheran Church in America.

Following his talk and before returning to be seated with several dozen university and church dignitaries who were gathered with him, the archbishop spent several minutes reaching through the flowers at the front of the stage to shake the hands of children and other young people who had moved forward to greet him.

Much of his address was given to an appeal to "celebrate differences" and he asserted that unity is possible among all people, regardless of race or social class. He also explained several biblical reasons for opposing apartheid.

"The glory of our faith says . . . what gives value to being human is that we are each created in the image of God," the archbishop said, and for this reason apartheid must be opposed because "it denies a fundamental, biblical assertion about human beings. Poor or rich, black or white, you are God's representative, the temple of the Holy Spirit, the sanctuary of the Divine Trinity . . . that's incredible stuff!"

He continued, "Apartheid is not just immoral and unbiblical, but is positively blasphemous, for it treats one who is indwelt by God as being less than human. That is why you and I are constrained to oppose this vicious system and every form of racism with every fiber of our being."

Other reasons he noted for opposing apartheid were: that the system separates people while "scripture says we are made for togetherness, fellowship, friendship, koininia . . ."; that because apartheid says people are fundamentally irreconcilable, it denies the central fact of our faith, "God in Christ reconciles the world to himself"; and that apartheid can be judged as bad because of the consequences it has brought about.

"So friends, rid the world of this scourge, of something as immoral, as unacceptable as Nazism ever was," he said.

He added, "You have a crucial role to play . . . in appealing on behalf of blacks and whites who want to see a new South Africa emerge" and he described that as "a South Africa in which blacks and whites are able to live harmoniously together."

He said it was something to cele-

brate that in America a black man is now a serious candidate for the presidency, referring to the Rev. Jesse Jackson.

In speaking of the university students, he said he was impressed by their concern for a country thousands of miles from them, noting that he could understand an element of self-interest in the protests against the war in Vietnam, "but why South Africa?" He told his audience, "celebrate young people, the hope for this global village."

He closed with an appeal for continued support. "We want a negotiated settlement at home. Help us so that Western governments will exert pressure, so that the South African government will lift the state of emergency, release detainees, especially the children, so that the government will release political prisoners, especially Nelson Mandela . . . and then sit down to dismantle apartheid and produce a non-racial, democratic, united South Africa.

"And come and celebrate with us when that day happens."

### In New York

Before coming to Wisconsin, the archbishop was in New York: to conduct a week-long retreat at the Order of the Holy Cross, West Park, N.Y., to receive a major humanitarian award, and to speak at several events.

"A solitary human being is a contradiction in terms." This belief loomed large in the archbishop's teachings during his visit and he carried his message of reconciliation and justice to every available audience.

On the evening of April 29, Archbishop Tutu addressed a standing room only audience at the Riverside Church on the upper west side of Manhattan where he received the Albert Schweitzer Humanitarian Award from the chairman of the Human Behavior Foundation, Dr. Albert Crum. The archbishop accepted the award on behalf of the poor and uprooted and children and prisoners and others in South Africa.

He then moved effortlessly into passionate preaching, highlighting similar points to those he made in Madison. The nature of creation, he said, as understood by the first three chapters of Genesis makes for a delicate network of relationships, so that when

one is unfree all are unfree. God's dream is of the day when we realize that we belong together as members of God's family. Finally, the archbishop assured his listeners that God's purposes cannot be thwarted for long and that the defeat of evil is proven by the resurrection.

Preaching at the noon Eucharist at Trinity Church, Wall Street, on May 2, the archbishop posed a blunt statement to the assembled clergy and laity of the Diocese of New York. "Will you be able to tell your grandchild, 'I helped to end the scourge of apartheid'?"

Building on what he called his "obessional topic," transfiguration, he demonstrated through the examples of St. Peter and St. Paul the kind of transformation that the gospel can accomplish in ordinary lives. He referred to Ivan Thomas, a young white South African doctor who gave up the idea of a lucrative practice by choosing to serve the poor in the "Crossroads" slum area. Dr. Thomas was later conscripted by the South African government, refused to go, and is presently in jail. Calling Dr. Thomas "an apostle of reconciliation," the archbishop encouraged his listeners to look upon situations of oppression and despair as opportunities where they may work with God for the kind of holy transformation he calls "transfiguration."

The Most Rev. Edmond Browning, Presiding Bishop, joined Archbishop Tutu at the Episcopal Church Center for a news conference on May 3. Responding to a variety of questions, the archbishop gave his views on the ordination of women and the AIDS situation in Africa. He supported the ordination of women, remarking that "the most radical thing a woman can do is become a Christian." But he went on to urge that consecration of a woman bishop should be dealt with slowly and studiously "for the sake of koininia." He noted that the Province of Southern Africa is studying the AIDS situation in the region and called for compassion for the patients.

The final question of the press conference elicited perhaps the most moving statement that the archbishop made in his three appearances. A black South African exile asked whether it was too late. The man gave a brief history of the 330-year Afrikaner presence in Southern Africa and

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suggested that they would not, could not change. The archbishop paused, as if stunned, and then replied forcefully that if one were to give up on the hope for change in the hearts of the Afrikaners, one would have to close up shop as a church. "We believe God's grace is available to all," he said. "If I were to give up on the Afrikaners, I would have to question my relationship with God. God never gave up on me."

[John Schuessler in Madison; Bonnie Shullenberger in New York]

## Working Class Ministry

Discussion of a General Convention resolution calling for a demographic study of the church and education about its findings was the climax of the annual Working Class Ministry Conference held April 29-30 at St. Mark's Church, Plainfield, Ind.

The resolution asserts that "significant numbers of Episcopal congregations . . . are comprised primarily of working class people (those who earn an hourly wage and/or do not have discretionary use of their own time)" and that these people are under-represented in diocesan structures. It asks that "the National Church provide funds and staff to work with the Working Class Ministry Conference Steering Committee" on this study and to "report back to the 70th General Convention with recommendations for strategies for more inclusive ministries in the church."

At least five dioceses were reported to have passed resolutions supporting this proposal.

The discussion made it clear the supporters saw this as an issue about the catholicity of the church. "We're fighting for the universality and inclusiveness of the church," said the Rev. Stephen Alexander, vicar of St. Paul's Church, Newport, Ky., and convener of the steering committee. "We want the church to understand its diversity and to make appropriate changes."

The resolution calls for educating the church with "a more accurate picture of the church's make-up . . . through seminars, conferences, Christian education programs, printed materials and existing channels of communication." The task of educating the church about its demographic diversity was compared to the accomplishment of the Episcopal Society for

Ministry on Aging in making people more aware of the accomplishments of older people.

In a discussion group session, questions were raised about the adequacy of the term "working class," but "wage-earner" was thought to be too narrow. In many congregations, there are only a few working class members, so one group focused on the congregation where the average Sunday attendance is less than 100. This was said to be a church "where everyone is available to everyone."

The conference was sponsored by the Appalachian People's Service Organization, but it was expressed that eventually the Working Class Ministry would spin off from APSO and become the work of the national church.

(The Rev.) EDWARD BERCKMAN

## Associated Parishes

Latin American culture and concerns shaped the annual meeting of the Council of the Associated Parishes for Liturgy and Mission, April 20-25 in Cuernavaca, Mexico. Immersing themselves in the Third World, 23 council members and guests reflected on how liturgy creates and supports mission, especially to the poor and the oppressed.

At the end of the meeting, the council issued the "Cuernavaca Statement" in support of indigenous liturgy and mission in the Anglican churches of Latin America. The statement affirms that Anglican tradition "includes the right of national churches to develop their own liturgies, pastoral styles, and methods of theological reflection."

Presently, liturgies for Anglicans in Mexico and many other Latin Ameri-

can countries consist of translations of the Episcopal Book of Common Prayer in Spanish.

The Rt. Rev. Jose G. Saucedo, Bishop of Central and South Mexico, told of plans to divide his diocese into three and to reconstitute the Mexican Episcopal Church as an autonomous national church. In an especially moving account, Bishop Saucedo also spoke of his experience in an Acapulco prison.

Ray Planke, a Roman Catholic lay liberationist, led a tour of La Estacion, a squatter village across the Cuernavaca railroad tracks. Village residents welcomed the visitors into their homes and told of their struggles and hopes. In the midst of hunger and disease, a Christian "base community" flourishes in the barrio.

The council also visited Taxco, where the Mexican church has founded a modest mission in the shadow of the great baroque church of Santa Prisca.

On Sunday morning council members attended mass in Mexican Anglican churches in the Cuernavaca area. Members were called on to participate actively in the liturgies or to make speeches. Some of the liturgies included typically Mexican music and forms of piety. In the afternoon Bishop Saucedo, his clergy, and their families from some 30 churches entertained the council at a grand fiesta.

The Associated Parishes is an organization dedicated to the renewal of the church, especially in parish life and worship. Its president is the Rev. Joe Morris Doss, rector of St. Mark's Church, Palo Alto, Calif.

(Deacon) ORMONDE PLATER

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## The Cuernavaca Statement

"The council of the Associated Parishes for Liturgy and Mission, meeting in Cuernavaca, Mexico, on 20-25 April 1988, has begun to experience an Anglican church foreign to most Episcopalians. In Latin America the Anglican churches are developing their own identity. Several of them are moving towards self-determination. This movement stands firmly within Anglican tradition, which includes the right of national churches to develop their own liturgies, pastoral styles and

methods of theological reflection.

"We rejoice in the search of the Mexican and other Latin American churches for indigenous models of liturgy and mission.

"We urge the Episcopal Church to support authentically Latin American forms of Anglicanism, faithful to the Christian heritage and rooted in their own cultures.

"We also encourage all Anglicans to appreciate ethnic diversity in their own churches."

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# A Trinitarian Critique

*An extended criticism of Liturgical Texts for Evaluation and accompanying literature from the Standing Liturgical Commission was made some months ago by the faculty of Trinity Episcopal School for Ministry in Ambridge, Pa. We here publish extracts, particularly those relating to the doctrine of the Holy Trinity, as this is Trinity Sunday. Complete copies are available from Dr. Leslie P. Fairfield, 311 11th St., Ambridge, Pa. 15003. Because the texts submitted to seminaries in 1987 have been subsequently revised prior to submission to General Convention, we do not include here comments on any particular words or phrases in the rites, but limit these extracts to discussions of general principles.*

The principal reason we could not in conscience use these rites in our chapel is that we believe they involve major linguistic, conceptual and theological innovations in the biblical and historical tradition of the church. For all the minor changes in Anglican liturgy over four centuries, the fixed character of the liturgical forms has represented a powerful theological mainstream even as Anglican theologians and preachers were swayed by the eddies of Calvinism, Deism, Methodism, Catholicism and modernism.

So, is there such a pressing need today, ten years after the most recent revision? "The Leaders' Manual" for the proposed texts (p. 3) speaks of a "general concern" for more inclusive language in liturgy, emerging as a "grassroots" movement that included various interest groups that feel oppressed, including feminists, the elderly, the handicapped, and the liberation theologians. But has anyone in the church actually polled the "grassroots" to see if such a need is really widespread?

If it is *not* the intention of the Standing Liturgical Commission to work toward making these new liturgical texts normative, we would urge them to say so clearly. Many Episcopalians, who have come to suspect that decisions on how they worship are made, even in the name of "inclusiv-

ity," by the interest groups and bureaucracies of the national church would take comfort in any such disavowal.

## Doctrine of the Trinity

The Shema of Israel (Deut. 6:4-9) and the church's confession of "one God the Father . . . one Lord Jesus Christ" (1 Cor. 8:6) were not merely spontaneous ejaculations of praise, nor was the Creed written "merely" to be sung. They also served as a firm boundary against the various fertility cults that threatened the faith of Israel and the gnostic and rationalistic heresies that challenged the apostolic faith. The church itself developed this defense by articulating carefully its doctrine of the Trinity. In order that all believers may be included in the truth of God's self-revelation, the creeds exclude certain other views. The Athanasian Creed is most explicit in this regard (BCP, pp. 864-65).

"The Leaders' Manual" claims to pay attention to "the Trinitarian relationship of the Persons of God" (p. 5) and to avoid the modalism of those who speak of God as "Creator, Redeemer and Sustainer/Sanctifier" (p. 10). But how can one speak of the "relationship" of the persons of God without the identity of those persons? And the undivided witness of the church has been to that identity as "Father, Son and Holy Spirit." While the new rites do not deny this identity — indeed they include the creeds — they seek to obscure the witness to the Father and the eternal Son by circumlocutions ("God" for Father, "Word" for eternal Son) or abstractions. While we have no objections to this alternative usage in certain contexts, we cannot accept the implication that they are preferable to the credal terms.

"The Leaders' Manual" claims that the term Father merely "conveys the important idea" of intimacy with God, exemplified by Jesus' prayer to "Abba." We deny that the name "Father" is merely functional, serving to convey an idea. Jesus has taught us to hallow his name as Father, not just the idea behind the name. God's fatherhood is essential and our ideas of fatherhood are derivative: thus Paul

kneels "before the Father, from whom every family in heaven and earth is named" (Eph. 3:14). While it is true, as the reformers taught, that God "lisps" his word to us like a parent to an infant, it does not thereby follow that this language is optional or that his identity as Father can be exhausted in our notions of what fatherhood ought to be.

So, for instance, when "The Leader's Manual" explains that God's fatherhood is meant to convey intimacy and is "not a power term at all," it unjustly circumscribes the semantic range of the word. In the Lord's Prayer, Jesus reveals a Father who is both loving and provident but also whose kingdom and power and glory is over all, transcending and overthrowing all other loyalties. In the moving parable often used in defense of social justice, Jesus describes his coming judgment thus: "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'" (Matt. 25:34). The Father is both creator, ruler and judge, who has delivered the redeemed through his beloved Son.

The stated goal of the innovative rites of "emphasizing the immanence of God as revealed in the incarnation of the Lord" and then suggesting that unconditional love is what John's gospel is all about ("Leader's Manual," p. 23) is a dangerous distortion of biblical and credal Christology. The incarnation of the word, as fully expressed in John's gospel, is the manifestation once for all in history of the eternal Son of God and of the eternal Father: "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known" (John 1:18). The attempt in the new rites to emphasize one side of God's character, the "intimate," "the unconditional" and immanent, while *excluding* another is a first step down the road to heresy via either the dualism of the New Age movement or Marxist materialism.

When we come to its "Trinitarian" treatment of the Son, we find the statement that the term "Son" is used when speaking of Jesus in his earthly life but that when speaking of the per-

sons of the Godhead another biblical substitute is offered (“Leaders’ Manual,” p. 7). We must ask directly, “Are humanity and divinity united in Jesus, or not?” If not, then Nestorius was right and the church was wrong at Ephesus and Chalcedon. If so, why should we refrain from speaking of Jesus as the eternal Son of the Father?

The identity of the Holy Spirit, we would gladly admit, requires further discussion. The revisers confuse the grammatical gender of Hebrew *ruach* (masculine or feminine) and Greek *pneuma* (neuter) with its metaphorical gender, which in the Bible is normally masculine, or perhaps neuter. To the extent that the Spirit is associated with wisdom, it can be thought of as feminine, or as the associative person of the Trinity, the love between Father and Son. The Greek tradition has developed this idea most fully, and it may be worth pursuing the possibility of using some feminine imagery for the Spirit, to the extent that it is not contrary to biblical usage.

To repeat our overriding concern: we believe that the *Liturgical Texts for Evaluation*, especially when read in light of the explanatory documents, represent a sea change in our worship of God by introducing major theological innovations into the classic statement of the Christian faith preserved in the Book of Common Prayer.

If even a portion of the theological objections we have raised were to have validity, it seems to us that the church needs to enter into extended debate over the whole inclusive language project.

However, if this project goes forward, we pledge our full engagement in evaluating it — which probably means taking the position of the loyal opposition. We think it would be consistent with the proclaimed policy of the Presiding Bishop that evangelical-catholic theologians and other appropriate clergy and laity of classical convictions be included in the deliberative process.

If the new rites are advance agents of the revolution in theology which Bishop Spong announces [in his book *Into the Whirlwind*] we want to unmask them now. If they are not, then we expect the ecclesiastical leaders will have to spend a lot more time explaining how they are consistent with the unbroken faith of the church. We want to make clear that the present supporting documents do not constitute an adequate or persuasive apologia.

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# Ecumenical Reflection

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## For the Feast of the Visitation

By RICHARD I. PERVO

**R**ose among the thorns: Mary among the theologians” — that is the context of this article. If thorns we are, so be it. Ecumenism seeks to correct some of the deficits and exaggerations exacerbated by separation. The ecumenical task here is to work toward a Mariology that will strengthen our understanding of Christ and the church, rather than subvert the one and sterilize the other.

Scripture is indeed richly suggestive. We have had enough emphasis upon “Behold the handmaid of the Lord” as a means for stressing passive obedience and docile submission, particularly from women. The annunciation rather depicts a young woman remarkable for radical openness to the presence of God in her life, a girl willing to undergo shame and vilification in response to a fearful vocation. We must not suppose that people of that time were so naive as to listen happily to the claim that a particular baby came from God. To become the handmaid of the Lord Mary needed and received the gift of courage to break free of enslavement to culture and convention.

Then there is the visitation. There is scarcely a more homely, concrete and gripping image of the meaning of new being than St. Luke’s depiction of this pregnant girl ignoring the restrictions imposed upon females of her day to dash excitedly off toward the Galilean hills for a visit with her kinswoman. In this journey we see how the angelic message has already begun to disturb the old order of things. The visitation depicts with actions what the *Magnificat* paints in words, the inversion of things as they are, and the exaltation of the hungry and humble children

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*The Rev. Richard I. Pervo is associate professor of New Testament at Seabury-Western Theological Seminary, Evanston, Ill.*

of God. We dare not cense the altar and chant the *Magnificat* — as Anglicans often do — if we hope thereby to file down the points upon its thorns. The canticle of the Blessed Virgin Mary challenges every effort of the churches to bask as contented chaplain to the establishment. Its daily evening recitation is nothing if it is not a daily summons to justice. If the *Magnificat* is relevant to Mariology, then Mariology is relevant to theologies striving toward liberation. These mighty acts of God are not less an aspect of new creation than was the virginal conception.

Mary is the queen of saints. So we affirm. We who celebrate the communion of saints belong to a large and distinguished family. If saints are our brothers and sisters, mothers and fathers, they will have many of the attributes of relatives. Listening they do well, patiently hearing our litanies and petitions, but it is difficult to imagine relatives who never talk back or urge us to shut up. The saints surround us in a great cloud, with Mary at their head. What an image this is! Enveloping clouds are not always that appealing, after all. Surrounding clouds may often hiss and buzz, press, hum, and aggravate. Saints do this, too, I suspect. If saints reflect and evoke in some sense the glory of God, then it is in the queen of saints that we may properly discern a reflection of God’s maternal self, of our nurturing and caring parent.

Here our Lady offers a feminine image applicable to all believers, for she is the prototype of all who would bear Christ within themselves, all in whom the savior grows and proceeds toward maturity. We who say “pray for us” pray also for a blessing upon the fruit of our womb, the Christ who is to swell within us until the whole world recognizes us as bearer of the eternal word.

The final word is a simple Anglo-Saxon interjection of three letters: “yes.” Not such poor Mariology, after all! In hailing the Blessed Virgin we reach out in body and soul toward her “yes,” recognizing in that affirmation the most perfect of all responses to God’s almighty “yes” addressed to the human race, the good news of salvation. When we strive to shape our lives in conformity with her majestic “yes,” we do, indeed, pray that we also may come to share with the Blessed Virgin Mary and all the saints in God’s eternal dominion.

# EDITORIALS

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## Controversial Intersection

During the course of Christian history, the doctrine of the Holy Trinity has been discussed in different circumstances and from different points of view. Today, the intersection of Trinitarian doctrine with feminist theology is where the action is in Trinitarian thought. We think it is, therefore, appropriate on Trinity Sunday to print excerpts from a document dealing with these matters [p. 9].

We note that the faculty of Trinity School here, and elsewhere in the lengthy complete document, call for theologians of evangelical and catholic viewpoints to be included in deliberations about the language of our worship. This call should not be ignored or forgotten. It is these two horns of the Anglican position that have provided dynamism and vitality to Anglican thought. In the Episcopal Church today, as in other American mainline churches, theology has become so bland and homogenized that it has become difficult for our churches to say no to anything. If one never says no, then saying yes means little.

## Surveying the Blue Book

The arrival of *The Blue Book* [p. 6] some weeks before a General Convention is always somewhat of an event. A volume of such length, with such a wide variety of material in it, cannot be summarized. Some things can be said, however.

First of all, there is a great variety of interesting material. Many topics, as for instance, clergy deployment, church music, or peace, directly or indirectly affect all church members. On controversial matters, most of the reports will be too conservative to satisfy liberals, but too liberal to satisfy conservatives. Under human affairs and health, for instance, abortion is plainly discouraged, but equally plainly, it is not categorically rejected in all cases. The judgment that homosexuality is genetic, or that it is learned behavior, are both seen to be unproved at this time. A commendable evenhandedness is shown by the Standing Committee on Peace in citing the conscientious attitude of many Episcopalians in the armed forces who are deeply concerned with maintaining peace.

The inclusive language rites proposed by the Standing

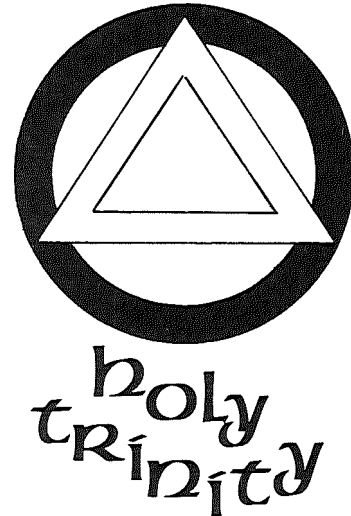
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### The Answer

If I can but give my will to Thee,  
If only Thou wilt be in me,  
If Thou wilt guide each step I take,  
If Thou wilt strengthen the effort I make,  
Then, O Lord, my life will be  
On the road that leads to Thee.

Prudence Polk Scott

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Liturgical Commission for study and experiment are in a separate volume, *Supplemental Liturgical Texts*, obtainable from Episcopal Parish Supplies at the church headquarters in New York, and will be discussed in these pages subsequently.

Probably the least cheerful reading in *The Blue Book* is offered by the Committee on the State of the Church. Here there is frank recognition of "increasing commitment from diminishing membership in the Episcopal Church" (p. 381). The hope of several years ago that decreasing membership had "bottomed out" has not been fulfilled. The committee found that of the over 100 dioceses in the church, only 35 showed a membership increase from 1980-85. Of these, there were 12 in which percentage of growth exceeded that of the state within which they are located. This "honor roll" consisted of Western New York, Easton, Virginia, Washington, Alabama, Atlanta, Central Gulf Coast, Western North Carolina, Western Kansas, Hawaii, Oregon and San Joaquin.

Responses from growing dioceses did not indicate any "secret" or "quick fix." Leadership by the bishop and a coherent diocesan policy, congregational development (stewardship, evangelism, and other emphases), strong diocesan policies for screening and placement of clergy, lay development (including education for ministry) and increased financial resources that began with Venture in Mission, were among significant factors mentioned.

In view of the deteriorating statistical strength of this church, we believe that evangelism and related concerns deserve the highest priority, as was urged by the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh, in a recent article [TLC, May 1]. Closely linked to this is youth work and the training of young people and new members (both in Christian education generally so called, and in the catechetical disciplines discussed by the Standing Liturgical Commission) and the training of future clergy who know how to carry out these things (discussed in terms of theological education). The Episcopal Church simply cannot continue to disregard the question of growth. None of our many fine programs can be carried out by a church which no longer has any members.

## One Cheer for Inclusiveness

By KEVIN E. MARTIN

*“Viewpoint” is a column that offers many perspectives within the church.*

In my 17 years as a priest, I have noted the emergence of many new words and their importance to our national leadership. These words often denote a shift in the paradigm of understanding of our task and mission as a denomination. A current example is the emergence of “inclusive” (and “inclusiveness”) as descriptions of the nature of our community.

I would like to give one hearty cheer for the use of this word and its meaning as applied to the life of the church. Inclusive is a wonderful word when used as a modifier of the theological virtue love. Love ought always to be inclusive. Our Lord Jesus Christ stretched out his arms on the hard wood of the cross in an all embracing inclusive act which took in the sins of the whole world. Likewise, the love of the church should always be expressed in an inclusive manner. Too many of our congregations are ghettos of upper middle class exclusiveness, socially, ethnically, and economically exclusive of others. Such a fact is a disgrace to our very calling as the Body of Christ.

But one cheer is all I can offer! The word inclusive has now become synonymous with the word love. They are not the same, and I would contend that to equate the two only serves to cheapen the concept of love. In such a way, we may speak of a green tree, but

green should never stand as equal to the more definite noun tree. Today the word “inclusive” is used to describe everything from language in liturgy to attitudes toward deviant forms of behavior.

What has emerged in this paradigm shift is the reality that it is more abhorrent in the Episcopal Church to be accused of being exclusive or “non-inclusive,” as the jargon goes, than to practice certain actions which only a few years ago could not be spoken of in public discourse.

Two points need to be asserted here. First is the result when one modifying concept of a virtue is practiced at the expense of all others. The fallacy in the understanding of the word “inclusive” can best be demonstrated in St. Paul’s great chapter on love, I Corinthians 13. In order to describe the Christian concept of love, St. Paul uses the following modifiers or descriptive phrases: it is patient, kind, not jealous or boastful, not arrogant or rude, does not insist on its own way, not irritable or resentful, does not rejoice in wrong, rejoices in the right, bears all things, endures all things.

Notice that the idea of inclusiveness is here balanced by a moral concept, *does not rejoice in the wrong!* In other words, the concept of Christian love can bend, but must not break when it comes to the reality of moral behavior. As a Christian parent, I cannot love my children’s wrong behavior, but I still always love them as persons. To confuse the two would be a moral disaster. Unfortunately, such is the result of this paradigm shift.

Second is the problem of pushing “inclusiveness” as a measurement of

Christian community. The question that I have is simply this: How inclusive are inclusive people willing to be with non-inclusive people?

In the past 15 years, I have watched our denomination attempt to include more and more divergent ethnic, social and economic groups of people. What has, in fact, happened? Well, for one example, there are fewer blacks in our church today than 20 years ago. The fact is, the number of people in our denomination is far less than that of 20 years ago. We are second only to the Methodists among declining mainline denominations in America. The paradox is obvious, the more inclusive we have become, the fewer people we actually have. Why?

Because the myth of inclusiveness contends that inclusive is such a self-obvious truth, no rational, open minded, unprejudiced person could ever disagree with it. In short, all liberal Episcopalians know “who” and “what” we mean by this. Under, therefore, the guise of openness, so called inclusive people are systematically driving out of our church all disagreement, true conscientious dissension and the possibility of any further true “Anglican embracesiveness.” In a church that once could tolerate a broad range of quite divergent and strongly held views, inclusiveness has served to drive out any contrary opinions. This leaves us with a church of banal platitudes and moral morass made up of people who have nothing for which they would die, and certainly nothing of prophetic witness to say. If this is the price of inclusiveness, then to paraphrase Martin Luther, “Include me out, I can do no other.”

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*The Rev. Kevin E. Martin is rector of St. Luke’s Church, Seattle, Wash.*

# BOOKS

## Mixed Results

**PRAYING FOR YOUR UNBORN CHILD.** By Judith and Francis MacNutt. Doubleday. Pp. 162. \$12.95.

Judith and Francis MacNutt are known for their ministry of healing, which has its headquarters in the Diocese of Florida [TLC, May 1]. In their most recent book the MacNutt's have endeavored to extend this ministry to the critical but controversial subject of conception, pregnancy, and childbirth. The endeavor is indeed welcome. The results are, unfortunately, mixed.

The authors propose that "if enough parents start praying for their unborn children, a gentle revolution will take place." In an age in which the very humanity of unborn children is often disputed, such an agenda is welcome and refreshing. I regret, however, that *Praying for Your Unborn Child* is more of an inspirational primer for new parents than a serious book about prayer. It is frequently sentimental, which to this reviewer vitiates its message. And when it does deal concretely with the issue of prayer itself, it does so with some disturbing and questionable implications.

The MacNutt's, for example, assent that if parents would pray for their child *in utero*, it would reduce the incidence of miscarriages, birth defects, stillbirths, childhood traumas, and subsequent emotional illnesses. Undoubtedly, praying for one's unborn children is salutary, and to be commended to all who profess and call themselves Christian. Yet the charac-

ter of its health-giving effect is necessarily a mystery for orthodox theology. And to suggest otherwise could be a source of unwarranted guilt to many good and prayerful Christians who have already had miscarriages, still births, or handicapped children, and who need no burden added to that which they may already be experiencing.

The fact of the matter is that the MacNutt's write from a school of thought about prayer which, while appealing to many, is vexing and troublesome to others. It is also the case that much of what they say is wholesome and compelling. Perhaps it is fairest to a prospective reader to acknowledge both.

(The Rev.) JACK E. ALTMAN III  
Savannah, Ga.

## Journeys to Jerusalem

**THE HOMING SPIRIT: A Pilgrimage of the Mind, of the Heart, of the Soul.** By John S. Dunne. Crossroad. Pp. viii and 132. \$12.95.

This relatively small book is to be read slowly, carefully. It concerns three trips to Jerusalem and is a product of the author's conversations with Jews and Muslims there. The three trips were related to three journeys concerned with moving from loneliness to belonging to "home." The first was a journey of the mind: with the discovery of a reality greater than the self, peace of mind was found. The second was a journey of the heart, in which a personal relationship with God in prayer and contemplation was realized, and the third was a journey of the soul in which peace of soul was found with the growing awareness that God is personal, the eternal "Thou" with whom one can live in a relationship characterized by life and light and love. Here is, indeed, nourishment for mind, heart, and soul.

(The Rev.) JOHN BOOTY  
Professor of Anglican Studies  
School of Theology  
University of the South  
Sewanee, Tenn.

## VIDEOTAPE

### Excellent Preparation

**GETTING READY FOR THE KINGDOM: The Cultural Captivity of the Church.** Edited and produced by Bishop Michael Marshall. The Angli-

can Institute. One videocassette and study guide. Two hours. \$29.95 plus \$2.50 for shipping.

This is a well-edited, intelligently presented videotape which is to be used "by serious students of Christ as a tool . . ." according to Bishop Michael Marshall, director of the Anglican Institute in St. Louis, Mo.

The rather lengthy program is made up of five 20-minute segments, each dealing with a different aspect of the church's "cultural captivity." Each segment features an introduction by Bishop Marshall and clips from the five 1987 conferences the Anglican Institute presented in different parts of the country under the same title theme.

Speakers at these conferences included the Rt. Rev. Alden Hathaway, Bishop of Pittsburgh; the Very Rev. John Rodgers, Dean of Trinity School for Ministry in Ambridge, Pa.; and the Rt. Rev. Richard Holloway, Bishop of Edinburgh, Scotland. One segment presents extracts from William Buckley's "Firing Line" which featured the Rt. Rev. John Spong, Bishop of Newark; the Rt. Rev. William Wantland, Bishop of Eau Claire; and the Rev. William Oddie, religious news correspondent for the *Daily Telegraph* in London. After each segment a list of discussion questions appears which correlate with the study guide.

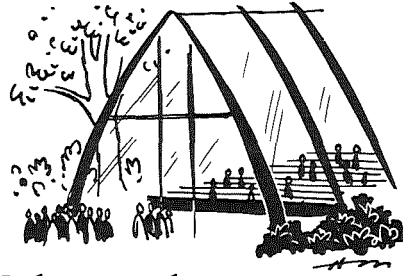
On the whole the program is thought-provoking and well done. The three speakers give animated discussion to basic issues, such as how we are to discern the mind of Christ and how we are to live in the world but not be engulfed by it. From these foundations viewers are led to discuss wider conflicting issues in the church. The program adheres to traditional values of the Anglican Institute and some viewers may be disconcerted by Bishop Marshall's frequent attacks on Bishop Spong's theology, but others will find his comments refreshing.

This would be an excellent program for parish study groups and individuals; taking one or perhaps two segments each session (extra study guides can be ordered from the Institute for \$1.25 each). With a controversial General Convention and Lambeth looming in the very near future, Episcopalians would do well to be familiar with the basics which make up the issues.

KIRSTEN KRANZ



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## PEOPLE and PLACES

### Appointments

The Rev. John H. Parke is part-time pastoral assistant of St. David's, Feeding Hills, Mass. Add: 148 Shefford St., Springfield, Mass. 01107.

The Rev. Canon Christine Payden-Travers is rector of St. Peter's and director of Phoebe Needles Educational Center, Callaway, Va. Add: Rte. 4, Box 129-B, Rocky Mount, Va. 24151.

The Rev. Woodson Lea Powell, IV is rector of the Church of the Advent, Box 425, Enfield, N.C. 27823 and vicar, St. John's, Box 577, Battleboro, N.C. 27809. Mail add: Church of the Advent, Enfield.

The Rev. Henry A. Presler is rector of St. Paul's, Box 293, Monroe, N.C. 28110.

The Rev. Canon Robert G. Riegel is canon missionary of Trinity Cathedral, Columbia, S.C.

The Rev. James B. Simons is rector of St. Michael's-of-the-Valley, Box 336, Ligonier, Pa. 15658.

The Rev. Michael Thornbury is rector of Christ Church, Main St., Sheffield, Mass. 01257.

### Seminaries

Dr. Sonya A. Ingwersen, a specialist in traditional Spanish spirituality and liberation theology and a teacher at the seminary for five years, has been named associate professor of Hispanic studies and Christian ministries at the Episcopal Theological Seminary of the Southwest in Austin, Texas.

### Special Ministries

The Rev. Emily Gardiner Neal continues to be active in the healing ministry with the exception of missions which she no longer leads.

### Correction

The notice of ordinations of Permanent Deacons for Wyoming in the April 24 issue should have read Jole Hart and not Bob Jones. She is serving two nursing homes, a hospital, a jail, at Lander Training School and as assistant of Trinity Church, Lander, Wyo. Add: 925 Black St., Lander 82520.

### Deaths

The Rev. Walter George Loesel, rector of All Saints Church, Los Angeles, Calif., since 1976, died at his home on March 13th, at the age of 48. He had been ill for several months as the result of a brain tumor.

Fr. Loesel was born in Lubbock, Texas. He was a graduate of the University of Southern California, and the Philadelphia Divinity School. He was ordained to the priesthood in 1969 and served St. Mark's, Van Nuys, Holy Nativity, Los Angeles, and Transfiguration, Arcadia, before becoming rector of All Saints. In the Diocese of Los Angeles, he chaired the program group on Christian education and leadership training and was also a member of the commissions on refugees, ecumenicity, and marriage and the family at the time of his death. Fr. Loesel, an adopted child, was an outspoken advocate for the rights and concerns of adopted children. He is survived by his wife, Leslye, and four children.



## BENEDICTION

The author, Jamie L. Dent, resides in Greenwood, S.C. She has served on many committees and boards in the church.

Lent has come and gone. The roller coaster of Holy Week left me breathless and vaguely restless. As with all things I try to do well, I fell short of my expectations for myself. I wish I could do it over again. I think, "just one more and I'll get it right." And I make excuses for my shortfall.

"Easter came too soon," I tell myself. Easter was early this year. But Easter comes the same number of days after Ash Wednesday every year. Easter came early? That excuse won't suffice.

"Lent is too short," I tell myself. Lent should last a week or two longer, so that I can finally get my act together and do all the reading and writing I promised myself I'd do. I have observed Lent for more than 25 years and it always has the same number of days. Why am I surprised? Lent is too short? That excuse won't suffice.

The excuses, the rationalizations, fail because I am looking at myself. Wanting to put myself in charge. Perhaps what I can take as a lesson from this past Easter Season is that beyond the horror of the passion, beyond the gritty, bloody truth of crucifixion, is God acting in the world. God giving his son, his child, that I might have life.

And finally, the thing I must carry with me is the knowledge that Easter comes when God is ready for Easter to come. Not when I think I'm ready. That first Easter, were any of the women who knew Jesus ready?

Now on this Trinity Sunday, we wonder: Is anyone ever really ready for the staggering realization that God — Father, Son and Holy Spirit — is always one step ahead of us, waiting for us around the unexpected corners of our lives?

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A Manual for Priests of the American Church, \$20.00; *The American Missal*, 1951 Edition (altar size), \$275.00; other materials compatible with 1928 Book of Common Prayer. All Saints Press, 1700 Wesleyan Dr., Macon, Ga. 31210; (912) 477-6622.

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### ORGANIZATIONS

THE ELECTION of women as bishops may happen soon. We have started a registry of those (clerical and lay) who oppose such a step. Please respond to: The Evangelical and Catholic Mission, 1206 Buchanan St., McLean, Va. 22101. If you want our monthly newsletter for a year, enclose \$20.00.

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ENERGETIC and compassionate assistant priest wanted in a rapidly growing, traditional, mid-sized parish located in one of Southwest Florida's most gracious communities. Send resumé to: The Rev. George Curt, Rector, P.O. Box 65, Englewood, Fla. 34295-0065.

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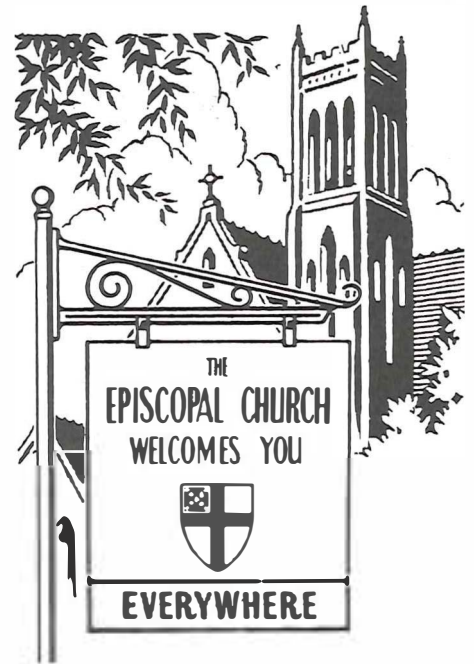
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**WASHINGTON CATHEDRAL**  
Massachusetts & Wisconsin Aves., N.W.  
Sun H Eu 8, 9, 10, 11; Ev 4. Mon-Sat H Eu 7:30, Int 12 noon,  
EP 4. Tours: Mon-Sat 10-3:15, Sun 12:30 & 2. Hours 10-4:30  
Mon to Sat; 8-6 Sun

**ST. PAUL'S** 2430 K St., N.W.  
The Rev. Canon James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7; also  
Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 12 noon &  
6:15; MP 6:45, EP 6; C Sat 5-6

## CLEARWATER, FLA.

**ASCENSION** 701 Orange Ave.  
The Rev. Richard H. Cobbs, IV, r; the Rev. Daniel Scovanner, assoc r  
Sun H Eu 8, 10:30, 5:30, MP 2S & 4S 10:30. Wed H Eu Healing  
10. Saints & HD 10

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## ORLANDO, FLA.

**CATHEDRAL CHURCH OF ST. LUKE** 130 N. Magnolia Ave.  
William H. Foiwell, bishop; Harry B. Sherman, dean; Robert J. Vanderau, Jr., Everett P. Walk, canons; Ronald F. Manning, Ashmun N. Brown, deacons  
H Eu 7:30, 9, 11:15, 1 (Spanish) & 6. H Eu Mon 7, Sat 8:30,  
Mon-Fri 12:05, MP 8:45, EP 5:15 Mon-Fri

## SARASOTA, FLA.

**ST. BONIFACE**, Siesta Key 5615 Midnight Pass Rd.  
The Rev. W. D. McLean, III, r; the Rt. Rev. G. F. Burrill, Episcopal Assistant; the Rev. Reid Farrell, Jr., assoc r; the Rev. Richard A. Nelson, ass't r; the Rev. Welles Bliss, pr ass't; the Rev. John Lisle, d; the Rev. Karen Dakan, d  
Sun Eu 7:45, 9 & 11. Daily MP 8:45, Eu 9, EP 5. Thurs H Eu & Healing 10

## WEST PALM BEACH, FLA.

**ST. DAVID'S IN-THE-PINES**, Wellington  
465 W. Forest Hill Blvd. 33411  
The Very Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30, MP & HC 11; Wed HC 8

## ATLANTA, GA.

**CHURCH OF OUR SAVIOUR** Midtown  
Fr. Thad B. Rudd, r; Fr. Roy Pettway, r-em; Fr. Bryan Hatchett, c; Fr. John Griffith, ass't  
For daily Mass schedule call 404-872-4169

## HONOLULU, HAWAII

**ST. PETER'S** 1317 Queen Emma  
The Rev. James E. Furman, r;  
Sun Eu: 7, 9:30. Wed: Eu & HS 10

**KEY** — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## INDIANAPOLIS, IND.

**CHRIST CHURCH CATHEDRAL**  
Monument Circle, Downtown  
The Very Rev. Roger Scott Gray, dean & r  
Sun Eu 8, 9 (Sung), 11 (Cho). Mon & Fri 7. Tues-Wed-Thurs 12:05. Sat 8

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
The Rev. Andrew C. Mead, r  
Sun Masses, 8, 9 (Sung), 11 (Sol). Daily as anno

**ALL SAINTS** 209 Ashmont St., Ashmont, Dorchester  
At Ashmont Station on the Red Line (436-6370; 825-8456)  
The Rev. J.F. Titus Oates, r; the Rev. Jay James, c  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

**ST. JOHN THE EVANGELIST** 35 Bowdoin St.  
The Rev. Jennifer Phillips, the Rev. Richard Valantasis  
Sun Sol Eu 10:30. Daily as announced

## NORTH ADAMS, MASS.

**ST. JOHN'S** 59 Summer St.  
The Rev. Lawrence C. Provenzano, r  
Sun H Eu 8 & 10. Sat Vigil 4:30. Daily MP 8:45; Wed H Eu 12:10

## ST. PAUL, MINN.

**ST. PAUL'S CHURCH ON-THE-HILL** Summit & Saratoga  
The Rev. Phillip Ayers, r  
Sun 8 Low Mass, 10 High Mass. Wkdays as anno

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL**  
13th and Locust Sts. — Downtown  
Sun 8, 9, 11 & 4. Mon-Fri 12:10

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Sun 8, 10, 5:30, Ch S 9:15 & 11:15. MP, HC, EP daily

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T. H. Brouillard, SSC, r; the Rev. M. V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily ex Mon: Tues 6, Wed 9, Thurs 7, Fri 12:15, Sat 9. C Sat 4:30-5:30. Mass HD 6:30

## BURLINGTON, N.J.

**ST. BARNABAS'** E. Broad & St. Mary Sts. 08016  
The Rev. James E. Lloyd, r 386-9119  
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## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9; Thurs 12:15 & 7:30. C by appt.

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: 8 Mat & HC; 9 HC & Holy; 9:30 La Santa Misa En Español; 11 HC & Sermon; 7 Cho V & Organ Meditation. Mon-Sat: 7:15 Mat & HC; 12:15 HC; 4:30 EP

## NEW YORK, N.Y. (Cont'd.)

**EPIPHANY** 1393 York Ave. at 74th St.  
The Rev. Ernest E. Hunt, D. Min., r; J. K. Johannson, c; J. Fisher, J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

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145 W. 46th St. (between 6th and 7th Aves.) 10036  
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Sun Masses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), noonday Office 12, Masses: 12:15 & 6:15 (ex Sat). Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat 11:30-12, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ recital, 1st Wed of mo. 12:45-1:15

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**TRINITY** Broadway at Wall  
Sun H Eu 9 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8, 12; MP 7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30  
**ST. PAUL'S** Broadway at Fulton  
Sun H Eu 8; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

## SUNNYSIDE, N.Y.

**ALL SAINTS'** 43-12 46th St.  
The Rev. Robert A. Wagensell, Jr., r (718) 784-8031  
Sun Masses: 8 & 10 (Sung). Daily Office: MP 7:30, EP 5; Daily Mass 5:30, Tues & Thurs 10; Sat MP/Eu 9:30. Anointing of the Sick: Sun 11. Reconciliation Sun 9

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Sun Eu 7:30, 9, 11:15; Daily Eu at several times; Daily MP 8:30 & EP 5:30 (ex Sat & Sun 12:40)

## FORT WORTH, TEXAS

**ALL SAINTS' CATHEDRAL** 5001 Crestline Rd.  
The Very Rev. William D. Nix, Jr., dean 732-1424  
Sun Eu 7:45, 9, 11, 5. Ch S 10. MP & H Eu daily 6:45 (Sat 7:45), EP daily 6. H Eu Wed & HD 10; C Sat 12-1

## MILWAUKEE, WIS.

**ALL SAINTS CATHEDRAL** 818 E. Juneau  
The Very Rev. Frederick F. Powers, Jr., dean 271-7719  
Sun Masses 8, 10 (Sol High), Ev & B 6. Daily as anno